

On Election

We know there is a sun in heaven, yet we cannot see what matter it is made of, but perceive it only by the beams, light and heat. Election is a sun, the eyes of eagles cannot see it; yet we may find it in the heat of vocation, in the light of illumination, in the beams of good works.

Thomas Adams

GADSBY'S CATECHISM

by William Gadsby (about 1800)

(Presented here as originally published – this does not constitute a full endorsement of the Riverside Baptist Church)

Question XXX. How did Christ, the Lord of life and glory, become man?

Answer. Christ, the Lord of life and glory, became man by taking upon Him the nature of His people, being conceived in the womb of the Virgin Mary (by the overshadowing of the Holy Ghost) and born of her, yet without sin.

Isa. 7.14; Matt. 1.20-23; Luke 1. 31-35; Jn. 1.14; Gal. 4.4; Phil. 2.6-8; Heb. 2.14-18.

Question XXXI. What offices does Christ execute as the Redeemer of God's elect?

Answer. Christ, as the Redeemer of God's elect, executes the offices of a prophet, of a priest and of a king, both in His estate of humiliation and exaltation.

(Prophet) Luke 7. 16; Jn. 1.1,14 & 6.14 & 13.19; Acts 3.22-25 & 7.37-38.

(Priest) Heb. 2. 17-18 & 3.1 & 4.14-16 & 5.5-7 & 7.24-28 & 10.19-22.

(King) Psa. 2.6 & 24.7-10; Psa. 45; Zech. 9.9; Rev. 11.15 & 19.16.

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Services:

Sunday Morning 11:00 AM

Sunday Evening 6:00 PM

Prayer and Bible Study Wednesday Evening 6:30 PM

WCWV 92.9 FM – 8:00 AM Sunday Morning

THE RIVERSIDE BAPTIST REPORT

THE RIVERSIDE BAPTIST CHURCH

“The Pillar and ground of the Truth” -- 1 Timothy 3:15

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THE CUP OF SALVATION

I will take the cup of salvation, and call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people. Psalms 116:13-14

The Gospel is to be heard in the thanksgivings of the Lord's people. In the penitent Psalm of David he declared: *Then will I teach transgressors thy ways; and sinners shall be converted unto thee. Psalms 51:13.* This came after his prayer to have restored unto him the joy of God's salvation. If thanksgiving merely addresses the things of human existence we do not differ from those who are simply glad that they have them. The child of God sees even the ordinary things of life as part and parcel with his redemption and gives thanks always in the context of salvation. There is resident within the heart of the Lord's people the ability to know that his thanksgiving for all things begins and ends in what Christ has accomplished in the work of the cross. To be saved brings from every believer a vow of thanksgiving in which he delights to acknowledge Christ and he does so publicly.

Both the authorship and timing of this Psalm are debated by the commentators. We can, however, be assured of the inspiration of the Holy Spirit upon the author and be assured that it came at precisely the right time. Furthermore, we can detect some precious things in the heart of the writer. The German commentator Carl Moll (Lange's Comm.) wrote: "This is not a psalm of complaint, but the song of thanksgiving of an Israelite rescued from death. It is interspersed with fragments of his yearnings, reflections, complaints, and prayers in that time of peril. It is penetrated also by the refrain-like

utterance, gradually and ever more richly unfolding itself, of a vow to proclaim with praises, now after his deliverance, the name of Jehovah."

Many and varied are the ideas as to what is represented by the "cup" here. With some the thought spoke of the drink offering prescribed by the Law. Some customs involved lifting a cup of thanksgiving. Certainly we could make the connection in the words of the Apostle Paul in referring to the "cup of blessing which we bless" being the communion of the blood of Christ. Some have suggested that the reference is to the "bitter cup" of suffering. Still others suggest it is one's lot in life. But, we would simply adhere to the words as they stand. It is "the cup of salvation" thus declaring the substance of salvation and all that is provided therein and of which all true believers are partakers. What is to be brought out here is the determination of the Psalmist when he says, "I will take..." This is a response, of course, to his own question in the previous verse. *What shall I render unto the LORD for all his benefits toward me? Psalms 116:12.* What a strange answer in that one might expect a payment for services rendered. It is rather that he would take something. Such is the manner whereby the Lord is honored and glorified. Having received in abundance, true believers seek even more. His answer was that the Lord God had given him a precious deliverance and he intended to make full use of it. How many claim salvation and proceed to live

in the manner of the world – far beneath the station of one in possession of deliverance from the Lord? Plumer wrote of this explanation that the meaning is “I will thankfully accept the deliverances God works for me, and by suitable acts of devotion, especially of praise, I will testify my love.” A cup may go unnoticed, but a cup overflowing will be seen by all!

Not much is said in our day of the making of vows. Certainly one would approach any such thought with caution in the light of certain scriptures such as: *Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Ecclesiastes 5:5.* Three instances come to mind. In the case of Hannah a vow was made concerning the child she longed for. She lived up to what she vowed and the story of Samuel is inspirational to say the least. Jephthah made a vow that he sorely regretted, but kept it anyway. This writer leaned early on that the Lord may require the vow even if He does not answer the prayer. Of course the vow of Jacob is exemplary in that he appealed to the provision of the Lord to keep the vow. See Genesis 28:20-22. William Plumer defined a vow in this way: “...a vow is a solemn voluntary engagement to do something which we were not bound to do until we made the promise.” It would seem that

the Psalmist has some deliverance in view for which he had been moved to seek the Lord. See v. 1 and note especially: *For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. Psalms 116:8.* That which was forthcoming was not some deed to be performed or some sacrifice to be offered in the normal sense. It was rather to be: *By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. Hebrews 13:15.* There is no secret discipleship here. C. H. Spurgeon wrote: “O secret disciples, what say you to this verse! Be encouraged to come into the light and own your Redeemer. If, indeed, you have been saved, come forward and declare it in his own appointed way.”

We have been made partakers of the divine nature and as such are enabled to fully appropriate salvation to ourselves. Can there be such a thing as to be gloriously saved and there be no vow of thanksgiving and praise? This is not a legal obligation. It is rather a joyous occupation. *Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer. Psalms 19:14. bhs*

FAITH

THE stupendous Falls of Niagara have been spoken of in every part of the world; but while they are marvellous to hear of, and wonderful as a spectacle, they have been very destructive to human life, when by accident any have been carried down the cataract. Some years ago, two men, a bargeman and a collier, were in a boat and found themselves unable to manage it, it being carried so swiftly down the current that they must both inevitably be borne down and dashed to pieces. At last, however, one man was saved by floating a rope to him, which he grasped. The same instant that the rope came into his hand, a log floated by the other man. The thoughtless and confused bargeman, instead of seizing the rope, laid hold on the log. It was a fatal mistake, they were both in imminent peril, but the one was drawn to shore because he had a connection with the people on the land, whilst the other, clinging to the loose, floating log, was borne irresistibly along, and never heard of afterwards. Faith has a saving connection with Christ. Christ is on the shore, so to speak, holding the rope, and as we lay hold of it with the hand of our confidence, he pulls us to shore; but our good works having no connection with Christ are drifted along down to the gulf of fell despair. Grapple our virtues as tightly as we may, even with hooks of steel, they cannot avail us in the least degree; they are the disconnected log which has no holdfast on the heavenly shore.

C. H. Spurgeon *Feathers for Arrows*

When Paul commands us to pray without ceasing, he is simply supporting the principle Jesus taught in Luke 11 and 18 that prayer is to be incessant. We are not heard for our many words but for the cries of our hearts. The man who came to his friend to ask for bread did not recite some formula request; he pleaded for what he needed. The same is true for the widow—she cried out for protection to one who had the power to answer her request. Persistent, continual prayer that comes from the innermost part of your being is what moves the heart of our compassionate, loving God. – John MacArthur

How's Your Prayer Life? by Dr. Martyn Lloyd Jones

What is the place of prayer in your life? What prominence does it have in our lives? It is a question that I address to all. It is as necessary that it should reach the man who is well versed in the Scripture, and who has a knowledge of its doctrine and its theology, as that it should reach anyone else. What part does prayer play in our lives and how essential is it to us? Do we realize that without it we faint?

Our ultimate position as Christians is tested by the character of our prayer life. It is more important than knowledge and understanding. Do not imagine that I am detracting from the importance of knowledge. I spend most of my life trying to show the importance of having a knowledge of truth and an understanding of it. That is vitally important. There is only one thing that is more important, and that is prayer. The ultimate test of my understanding of the Scriptural teaching is the amount of time I spend in prayer. As theology is ultimately the knowledge of God, the more theology I know, the more it should drive me to seek to know God. Not to know about Him, but to know Him. The whole object of salvation is to bring me to a knowledge of God. I may talk learnedly about regeneration, but what is eternal life? It is that they might know Thee, the only true God in Jesus Christ whom God has sent. If all my knowledge does not lead me to prayer there is something wrong somewhere. It is meant to do that. The value of the knowledge is that it gives me such an understanding of the value of prayer, that I devote time to prayer and delight in prayer. If it does not product these results in my life, there is something wrong and spurious about it, or else I am handling it in a wrong manner.

The secret of a vigorous, powerful, everyday Christianity—is to be ever "Looking unto Jesus!" The glorious company of the Apostles, the noble army of martyrs, the saints who in every age and land have made their mark on mankind, and turned the world upside down—all, all have had one common mint-stamp upon them. They have been men who lived "Looking unto Jesus!" The expression of the text is one of those pithy golden sayings which stand out here and there on the face of the New Testament, and demand special attention. It is like "to me to live is Christ," "Christ is all and in all," "Christ, who is our life," "He is our peace," "I live by the faith of the Son of God." (Philip. 1:21 ; Colos. 3:4, 11; Ephes. 2:14; Gal. 2:20.) To each and all of these sayings, one common remark applies. They are rich in thought and food for reflection. They contain far more than a careless eye can see on the surface.

In the phrase "looking unto Jesus," it is useful and interesting to remember that the Greek word which, in our English Bible, we render "looking," is only found here in the New Testament. Literally translated it means "looking off," looking away from other objects to one, only one, and looking on that one with a steady, fixed, intent gaze. And the object we are to look at, you will observe, is a PERSON—not a doctrine, not an abstract theological dogma—but a living Person; and that Person is Jesus the Son of God. How much matter for thought lies there!

J. C. Ryle